

FOREIGN
DISSERTATION
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DECLENSION OF NOUNS IN MARĀTHĪ AS SEEN IN DNYĀNESHWAR'S WORKS

INAUGURAL-DISSERTATION

VERFASST UND DER HOHEN PHILOSOPHISCHEN
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ZUR ERLANGUNG DER DOKTORWÜRDE

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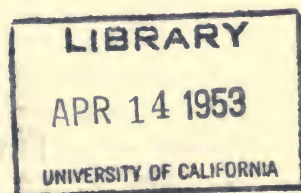
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REFERENT: GEHEIMER HOFRAT
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I.

The study of a language is greatly facilitated, when the exact source from which the language takes its origin, is known. The modern science of Philology, and the rapid development of it, show us clearly that such a knowledge throws a flood of light on many a point in the development of a language, which otherwise it would have been difficult to explain; for though every language possesses some characteristic features of its own, it has many peculiarities and tendencies, that are inherited from and due to the mother language. To grasp these inherent features adequately, it is necessary to trace the language back to its origin.

The oldest known language of the Aryans in India is the Vedic Samskrit. This was the language of literature as used in the Vedas. Side by side with the language of literature, there exists always a language in popular form of speech in current use among the common people; for it can not be supposed that all the people could have spoken in this refined language of literature only. The existence of such a language is due to several causes, such as the constant emigrating of the Aryans and the separation from each other owing to natural barriers and indifferent means of communication, the difficulties of the new conquered alien races, whose vocal organs were not trained to utter the new sounds, in pronouncing the language of the conquerors, and the ever present tendency of economizing effort and simplifying the pronunciation as far as possible. Such languages in common parlance are named Prākṛits. Such a Prākṛit

there must have been in this Vedic period, but perhaps because its peculiarities and differentiating features were not so pronounced as to be entitled to be called a separate dialect, or perhaps because there was no literature in it, no traces of it are left behind, unless there be some peculiarities that got assimilated in Pāli later on. The next development is the middle Saṃskṛit. It is the Saṃskṛit of this period that Pāṇini treats in his grammar. The Prākṛit of this period is Pāli, the oldest Prākṛit known to us. Then came the third period, the period of the classical Saṃskṛit. By this time the Aryans had extended their possessions far and wide, and brought many new provinces and new races under their influence, which gave rise to a number of Prākṛit dialects in this period. The number of the chief Prākṛits according to the grammarians is four, namely Mahārāṣṭrī, Śaurasenī, Māgadhī and Paisācī. These names were given to the Prākṛits after the provinces in which the different dialects were spoken¹⁾. Here we have only to deal with the Mahārāṣṭrī Prākṛit as the source from which Marāṭhī takes its origin.

The Aryans of the North gradually began to emigrate towards the South. In the time of Pāṇini they had no knowledge of the territory south of the Vindhya mountains. Nearly two centuries later, Kātyāyana shows a knowledge of the country as far as the river Godāwarī. By the time of Patanjali the Aryans knew the whole of the South nearly, and had conquered and brought under their influence the whole of the Dandakāraṇya. This Dandakāraṇya is the modern Mahārāṣṭra, named so after the Rāṭhās or Rāṣṭrakūṭās²⁾. The language of this province is Mahārāṣṭrī³⁾. This language is treated as the principal Prākṛit by Vararuci, the oldest of the Prākṛit grammarians, in his Prākṛitaprakāśa, and also by Hemacandra and other Prākṛit grammarians.

As Mahārāṣṭrī in its turn began gradually to assume the dignity of the language of literature, the language of

1) Cf. PISCHEL, Pr. Gr. § 5, 12.

2) Cf. BHANDARKAR, Early History of the Deccan pages 8, 10.

3) Cf. PISCHEL, Pr. Gr. § 12. JACOBI, Ausgewählte Erzählungen in Mahārāṣṭrī, Einleitung § 12.

poetry and of songs, and the best of the Prākṛits¹⁾, it became more and more regular and fixed by grammatical rules. Popular languages as a rule do not bear so many strict restrictions, and there came into being an Apabhraṃśa, known as Mahārāṣṭrī Apabhraṃśa or Apabhraṃśa simply. From this Apabhraṃśa evolved in course of time the Marāṭhī language. This can be very well seen from many of the peculiarities and tendencies of the Apabhraṃśa that are well preserved in Marāṭhī²⁾.

The oldest Marāṭhī document as yet found is the copper plate at Mangalvedhem dated Śake 410 (A. D. 488) published in Prabhāta Dhulia. There is a second copper plate at Cikurdeṃ dated Śake 658 (A. D. 736) published in Viśvavṛitta Kolhapur. Then there is a series of copper plates and inscriptions down to the twelfth century³⁾. Thus the first evidence of Marāṭhī is from A. D. 488. From this it can not be concluded that the language was popular and prosperous even then, still it can be taken as a sure evidence, that the language existed as a separate dialect sometime before 488. It will not be therefore far from right to assume 400 A. D. as the probable approximate date of the origin of the Marāṭhī language⁴⁾. From this early date down to the age of Dnyāneshwar there is no literature in the language. It is not improbable that some literature was produced in this long span of time, but is lost to us. It may be partly due to the wild anarchy, that reigned in Mahārāṣṭra for a considerable time shortly after 400 A. D., and partly to the wave of Saṃskṛitism that came over the land at that time, and drove even the refined language of literature like Mahārāṣṭrī out of the field for a time. The evidence of the language as

1) Daṇḍin Kāvyādarśa I. 34.

2) Cf. also PISCHEL, Pr. Gr. § 2, 5, 6, 12. GRIERSON, L. S. J. Vol. VII, Introduction.

3) Cf. RAJWADE, Introduction to Dnyāneshwarī.

4) The evidence of Marāṭhī (a language evolved out of Mahārāṣṭrī through Apabhraṃśa) going so far back as 488 A. D. it seems very probable that Mahārāṣṭrī is much older than it is generally supposed to be; the fact that Vararuci is the same as Kātyāyana, the Vārtikakār, leads to the same conclusion.

seen in Dnyāneshwar's works shows, that the language was not used for the first time then as the vehicle of poetic ideas; for the language shows a huge capacity and power and a perfect form, scarcely to be found in a language first used for such a purpose. Certain it is that there is no literature available at present till Dnyāneshwar's time.

There is some controversy about the date of Dnyāneshwar. There are two versions given. According to the first he was born in Śake 1193 (A. D. 1271) and died in Śake 1215 Kārtika Vadya 13 (A. D. 1293); according to the second version he was born on the 8th of the latter half of Shrāvaṇa Śake 1197 (A. D. 19th July 1275) and died on Thursday the 13th of the latter half of Kārtika Śake 1218 (A. D. 25th October 1296 a Thursday). In support of the birth date of the first version an Abhanga by Janābāi is cited

शालिवाहन शके, अकराशें नव्वद ।
निवृत्ती आनंद, प्रगटले ॥ १ ॥
ज्याण्णवाचे सालीं, ज्ञानदेव प्रगटले ।
सोपान देखिले, शाण्णवांत ॥ २ ॥
नव्याण्णवाचे सालीं, मुक्ताई देखिली ।
जनी म्हणे केली, मात त्यांनीं ॥ ३ ॥

In support of the date of death no evidence is cited; only a remark is made that the whole occasion is beautifully described by Nāmadeva in his Abhangas¹⁾. But this very Abhanga gives the date of the second version. In support of the birth date of the second version, the same Abhanga by Janābāi is cited, but with different readings—

शके अकरा शतें पंचाण्णववत्सरीं ।
निवृत्ति उदरीं प्रगटले ॥ १ ॥
सत्याण्णव सालीं ज्ञानदेव झाले ।
नव्याण्णवीं देखिले सोपानदेव ॥ २ ॥
बाराशतें एकीं मुक्ताई जन्मली ।
जनी म्हणे केली मात त्यांनीं ॥ ३ ॥

1) Cf. Introduction to Amṛtānubhava.

In addition to this there can be cited many Abhangas by the contemporary saints who give the same date with full particulars. Thus Nāmadeva writes—

अधिक सत्याण्णव शके अकराशतीं ।
 ग्रावणमास तिथी कृष्णाष्टमी ॥ १ ॥
 वर्षाच्छतु युवा नाम संवत्सर ।
 उगवे निशाकर रात्रिमाजी ॥ २ ॥
 पंचमहा पातकी तारावयाजन ।
 आले नारायण मृत्यूलोकां ॥ ३ ॥
 नामा म्हणे पूर्णब्रम्ह ज्ञानेश्वर ।
 घेतसे अवतार अलंकापुरीं ॥ ४ ॥

The other Abhangas give the same particulars. In support of the date of death, the same contemporary saints can be quoted. Thus Nāmadeva writes—

धन्य अलंकापूर इंद्रायणी तीर ।
 देव सिध्देश्वर नांदे तेथें ॥ १ ॥
 पुण्य क्षेत्र ऐसे पाह्णियां आधीं ।
 घेतली समाधी ज्ञानदेवें ॥ २ ॥
 गणितबाराशतें अधिक अष्टादश ।
 कृष्ण कार्तिक मास त्रयोदशी ॥ ३ ॥
 देवगुरुवार दुर्मुख संवत्सर ।
 करिती सुरवर कुसुमवृष्टि ॥ ४ ॥
 नामा म्हणे ज्ञानराज ब्रम्हपूर्ण ।
 समाधि निधान संजीवनी ॥ ५ ॥

All the particulars given in this Abhanga are fully borne out in the Abhangas of the other saints¹⁾. Thus the first version is based upon slender evidence. It gives no particulars, which would have made it possible to test them and thus fix the date. The second version gives full particulars, which are the same as given by the various saints; moreover the particulars tally well with the calendar. The death took place on a Thursday, and on the day given by

1) Cf. PANGARKAR, Life of Dnyāneshwar.

the second version as the day of the Samādhi, it was a Thursday. The evidence of the first being slender, and all the particulars given by the second, tallying well with the calender and being fully corroborated by all the contemporary saints, there is reason to believe it to be the true version. Thus I have taken the date of the second version to be the right date.

Dnyāneshwar the great Brāhmaṇ saint flourished in Mahārāṣṭra in the reign of Rāmdevarāo Jādhav of Devagiri. He was born on the 19th of July 1275 possibly at Apegaon. His father Viṭṭhalpant, the son of Govindpant Kuḷkarnī of Apegaon, a village some eight miles from Paithan on the banks of Godāvari, and his mother Rukmiṇī, the daughter of Sidhopant Kuḷkarnī of Alandī near Poona, both came of families noted for their devotion and piety. Viṭṭhal who was extremely religious, and took very little interest in worldly matters, became a Sanyāsin soon after his marriage and lived in Benaras as the disciple of Rāmānanda. Rāmānanda on his tour of pilgrimage came to Alandī, learnt that Viṭṭhal had become a Sanyāsin without the consent of his wife, and ordered him to resume his wordly duties, and live with his wife again. Viṭṭhal obeyed his teacher, and in course of time got three sons and a daughter, of whom the Sādhū poet was the second son. These unusual circumstances in the life of Viṭṭhal, incurred the wrath of the Bramhans against him, and they pronounced a ban of excommunication against the family. The parents soon renounced everything, and went on a pilgrimage, but the children, who were hooted out as the progeny of a Sanyāsin, had to suffer privations. They repaired to Paithan, to request the Bramhans to raise this ban, as it excluded them from the rites of Bramhanism. The Bramhans refused and Dnyāneshwar who according to popular tradition, was supposed to possess supernatural powers, performed some miracles. This overawed the Bramhans, and they nullified the ban by issuing a certificate of absolution (Śuddhipattra). This happened between 1284 and 1290¹).

1) Cf. PANGARKAR, Life of Dnyāneshwar.

During this time the brothers were sometimes at Aḷandī, sometimes at Apegaon and sometimes at Newāseṃ. Dnyāneshwar had also made acquaintance of the famous devotee Nāmadeva, a considerably prolix writer, whose works are handed down to us in very modern form. It was here at Newāseṃ in the year 1290 that Dnyāneshwar gave his commentary on Gitā, the Bhāvārthadīpikā, popularly known as Dnyāneshwarī. The last verse of this work gives this date.

शके वाराशते वारोत्तरे । ते टीकाकिली जानेश्वरे ।

सच्चितानंदबावा आदरे । लेखकू झाला ।

A written copy of it is said to have been prepared some years later by his disciple Satcitānandabāwā, but it is not available to day. Dnyāneshwar wrote another original work Amṛtānubhava, according to popular tradition in ten days, the same year or perhaps in 1291. Then the brothers went on a tour of pilgrimage. Dnyāneshwar underwent at Aḷandī on the 25th October 1296 the ceremony of living-interment in the presence of his brother and numerous disciples.

Of the minor works of Dnyāneshwar can be mentioned a short pamphlet of sixty-five verses, known as cāṅgadeva pāsaṣṭi, and numerous Abhangas. It is sometimes argued that these Abhangas, the language of which is so modern and different from the language of Dnyāneshwarī, are not his work. But this argument alone is not sufficient to deny the authorship of these to him; for it is quite possible that these Abhangas which are handed down from generation to generation orally, have gradually assumed this modern form, like the Abhangas of Nāmadeva his contemporary. One commentary on Yogavāsiṣṭha is also ascribed to him, but it is lost.

Dnyāneshwar's works are mainly religious and philosophical. In Dnyāneshwarī and Amṛtānubhava, he advocates the doctrines of pure Advaita philosophy. He seems to have seen the danger of these doctrines being misused by sophists, and he preaches the devoteeism in his Abhangas for the common people. The historical value of his works is great. He draws his material from nearly every walk of life and

society, and thus his works are full of information about the social condition and general culture of those times. From the standpoint of literature, they are of an exceptionally high order. He is the father of Marāṭhī poetry and a consummate master of style. His style is racy, powerful, confident and beautiful. His vocabulary is unending, and he could light upon the aptest words and expressions with an amazing ease. His descriptions are at times perfect gems of brevity, but he can also be charmingly prolix. His arguments are convincing and to the point. His similes are appropriate, natural and full of worldly wisdom; but sometimes they are often repeated and lose their charm. In short he is the first Marāṭhī poet, both chronologically and in merit, and remains unrivalled in Marāṭhī literature.

It is interesting to see that there is a striking similarity between the lives and works of Śankarācārya and Dnyāneshwar. Both were consummate masters of style and argument; both were propagators of a new creed, and set the religion free from the imminent dangers, one from the meshes of Buddhism, the other from the sophistry of philosophers; both advocated the doctrines of Advaita philosophy, both wrote commentaries on Gītā, both died so young, and lastly the life-works of both are honoured even to this day in India.

Lastly there remains one point. How far is the language of Dnyāneshwar a type of the spoken language of that period; for it is sometimes asserted that his language is artificial. It is rather difficult to ascertain exactly how far a poet of so remote a period, has taken liberties with the language to make it suit his metre and make it a fit vehicle for his thoughts. The language has made such a vast progress, in the seven centuries that have passed since the time of Dnyāneshwar, that many of the forms and expressions used by him, sound completely unfamiliar to the modern ear. But this can scarcely be adduced in support of the charge. On the other hand there are points which rather lead to quite a different conclusion. Firstly, many of the modern forms and expressions in the language, can very well be traced

back to the forms found in Dnyāneshwar's works. These could hardly be supposed to have developed out of the artificial language used by one poet. They are the further developments of the forms then in current use in the language. Thus there is reason to believe that the forms used by the poet were actually used in the spoken language, and are not his inventions merely. Secondly Dnyāneshwar wrote his commentary to make the teachings of the Gīta popular. With this object in view, he could scarcely have used an artificial language, for it would have been directly incompatible with his aim. Moreover he has expressly mentioned it in his works. He says that he is writing in such a language as is intelligible to the young and to the ignorant¹). An artificial language could hardly have been the means of achieving this purpose. It is quite probable that he might have taken some liberties with the language as a poet; for the language of poetry, always differs a little from the language actually spoken. But beyond this much, there is no reason to doubt that the language used by him was not the actual language then spoken in Mahārāṣṭra.

The editions of Dnyāneshwar's works consulted by me are—

1. Dnyānadevī by Mādgāvkar. Published in 1907 Bombay. It is a critical edition prepared from twelve manuscripts. The dates of four of them are only given. Two of these are as old as 1629 and 1737. The readings accepted are not always good, and sometimes better readings and older forms are left in the footnotes. But being a critical edition from so many manuscripts I have chiefly quoted this edition. This edition is named A.

2. Dnyāneshwarī by Rajwade. Published in 1909 Dhulia with an introduction. This is prepared from a manuscript found by the author at Beed. He holds that the MS. is the oldest MS. of Dnyāneshwarī as yet found. This is corroborated by the evidence of the language, the form of which is undoubtably older than any as yet published. I have

1) Cf. Dnyāneshwarī 18—1743.

compared the A with this edition every where. This edition is named B.

3. Sārtha Dnyāneshwarī by Sākhare. Published in 1910 Poona with a prose translation. The forms in this edition are much modern. I have quoted it as C.

4. Sārtha Satīpa Dnyāneshwarī by Aṭhalye. Published in 1902 Bombay with a prose translation. This edition agrees almost with C. Where it differs, the readings are always more modern. I have very rarely quoted it as D.

5. Amṛitanubhava by Deshmūkha. Published in 1905 Bombay with a prose translation. The form of the language at times is modern. I have not quoted it at all.

II.

All the nouns in Marāṭhī end in vowels. The Saṃskṛit nouns ending in t, n, and s, almost as a rule, either drop the end consonants or take an additional final vowel, अ for the masculine and आ or ई for the feminine in the Prākṛits¹). But there are some traces of the old saṃskṛit consonant declension left in the Prākṛits²). These traces are not to be found in Marāṭhī, and all the nouns have vowel endings without exception³).

In Marāṭhī there are three genders, the masculine, the feminine, and the neuter. In Mahārāṣṭrī and Apabhraṃśa the genders of some of the saṃskṛit nouns are changed. Marāṭhī has taken up the genders of the Prākṛit for the most part; but some of them are also found to be changed. The genders of some words are uncertain e. g. जन्म, धर्म etc. They are sometimes used as masculine nouns, and sometimes as neuter nouns.

There are two numbers, the singular and the plural. In Saṃskṛit there is a third number, the dual. In the Prākṛits a plural was always used for the Sk. dual⁴). Marāṭhī has no dual.

There are eight cases in Marāṭhī; the Nominative (प्रथमा), Accusative (द्वितीया), Instrumental (तृतीया), Dative (चतुर्थी),

1) PISCHEL, Pr. Gr. § 339, 355.

2) PISCHEL, Pr. Gr. § 355, 399, 408 etc.

3) In modern Marāṭhī some of the Sk. words are sometimes written, with consonant endings as in Saṃskṛit; but in declension they are considered as words ending in vowels.

4) Vr. 6, 63.

Ablative (पंचमी), Genetive (षष्ठी), Locative (सप्तमी), and the Vocative (संबोधन). About the number of the cases to be accepted, there is a difference of opinion among the modern Marāṭhī grammarians. In Samskrit there are eight cases. In Prākṛits there is no dative¹). The purpose of the Dative was served by using the Genetive. The old Marāṭhī case termination **सि** or **सी** and the new Marāṭhī **स** and **ना** are derived from the Sk. Genetive terminations **स्य** and **नाम्**. These were taken as the Dative terminations, and a new termination **च** varying according to gender into **चा-चो-चै** came into use as a Genetive case affix. These forms in **च** have mostly the sense of adjectives. This adjectival use of these forms, and the fact that they take all the case terminations again to form new cases, are the causes why Genetive is rejected as a case. The Accusative is rejected on the ground that it has no separate case terminations. Thus Joshi regards these forms in **च** as adjectives exclusively, accepts the Genetive as a case, and gives the number of the cases to be eight²), but remarks, that historically six cases only should be accepted³). Damle rejects the Accusative only⁴). It is in the nature of the genetive forms to have the force of possessive adjectives, and in Marāṭhī it is also due to the origin of the termination **च**. It is derived from Sk. **त्वं** and like the Sk. forms in **त्वं** is used as an adjective and takes new terminations to form new cases. In old Marāṭhī these forms are always used as adjectives, but in new Marāṭhī, the use of these forms is not exclusively adjectival. There are some uses of these current in the language, which it is not possible to explain as possessive adjectives⁵) and can not be explained

1) (Vr. 6, 44.) Hemachandra gives a rule that in Prākṛit a Dative can be used when it serves a special purpose; (Hc. 3—132) and Prof. PISCHEL also gives some examples of the Dative singular forms, found in the Prākṛit literature. (PISCHEL, Pr. Gr. § 361.) But these are only solitary few examples, and the D. had practically disappeared.

2) JOSHI, M. Gr. page 116.

3) Ibid. 119.

4) DAMLE, M. Gr. pages 343, 344.

5) Ibid. 348 to 350.

either, unless they be accepted as Genetive forms. Again in old Marāṭhī there are the Genetive forms in आ, ए and ओ. These will have no place in grammar if the Genetive is rejected. The Accusative has no separate terminations in Marāṭhī. The forms of Nom. and Acc. are identical. The Accusative of old has a tendency of having the same forms as the Nominative. In Prākṛit many nouns have identical forms in the Nom. and the Acc. In Saṃskṛit the Acc. dual is always the same as the Nom. dual, and the neuter nouns have all the three forms in the Nom. and Acc. identical. Thus in the absence of any other more conclusive argument, the fact alone, that the Acc. has no separate terminations, is not sufficient to reject the case from the language altogether.

The different case terminations are—

	Singular	Plural
Nom. and Acc.	उ, ओ	
Instrumental	एन, एं, सिं or सीं	ईं, सिं or सीं
Dative	तें, सी	तें, सी
Ablative	हनि, ऊनि	हनि, ऊनि
Genetive	आ, च	आं, च
Locative	ईं, एं, आं	ईं, एं, आं
Vocative		हो

Nominative—उ.—It is derived from the Sk. nom. singular termination अस्. अस् becomes अह > ओ in all the Prākṛits¹⁾. This ओ becomes उ in Apabhraṃśa²⁾. The old Marāṭhī उ is from this Ap. उ. The development is as follows—

Sk. अस् > ओ Mahārāṣṭrī > उ Ap. > उ old Marāṭhī.

The Sk. nom. sing. neuter termination अम् also becomes उ in Ap. The masculine and neuter nouns in अ only take this termination optionally in the nom. and acc. singulars.

ओ.—Like उ is derived from the Sk. अस्. Sk. अस् > ओ Mh. > उ old Marāṭhī.

1) Vr. 5—1. PISCHEL, Pr. Gr. § 345.

2) Hc. 4—331. PISCHEL, Pr. Gr. § 346.

Masculine nouns ending in ह, य, व or those which originally had ह, य, व, as final letters, take this termination optionally in the Nom. and Acc. singulars. In the plural there are no terminations. The plural of a noun is its Nom. and Acc. plural. The ways of forming the plural are different for different bases. They are discussed under those declensions.

Instrumental singular एन, एं.—These terminations are derived from the Sk. Instr. termination एन. The development is—Sk. एन > एण Mahārāṣṭrī¹) > एण or एं Ap. > एन, एं old Marāṭhī. The Prākṛit ण is changed into न in Marāṭhī.

The masculine nouns in आ and the neuter nouns in एं take the termination एन; the mas. nouns in अ, ई, ऊ and neuter in अ, ई, ऊ bases take the termination एं in the Instr. singular.

सिं.—The origin of this termination is obscure. Several conjectures are made.

a) सिं is derived from भि: as Sk. भि: > हिं Ap. > सिं old Marāṭhī. This does not appear to be probable for in Prākṛit स becomes ह but ह never becomes स. Secondly the ह in the Prākṛit endings is always dropped when these are taken as terminations in Marāṭhī, as is seen in many other cases (ex. the Abl. termination हनि).

b) It is derived from the Locative of the word आस in आसपास (Sk. आश्व, पार्श्व).

c) It is derived from the Locative of सम (d) from the locative of सह. The derivation of सिं from सह seems to be probable as this termination is always used in the sense of सह.

This termination is used both in the sing. and the plur. of all bases; sometimes it forms compound cases with an Instrumental form before it, but sometimes it is added to the oblique form like other terminations beginning with a consonant.

Plural—ई.—This termination is derived from the Sk. Instr. plural termination भि:. Sk. भि: becomes हिं in Mahā-

1) Vr. 5—4.

rāṣṭrī and Ap.¹⁾). This हि becomes ई or इ in Marāṭhī. The development is—Sk. भिः > हि Mh. > हि Ap. > ई, इ Marāṭhī.

All nouns except the masculine in आ and उ and the feminine in उ take this termination in the Instr. plural.

Dative—सी.—This is derived from the Sk. Genetive singular termination स्य. Sk. स्य becomes स्स in Mh. and Ap.²⁾ From this Ap. स्स the Marāṭhī सी is derived.

Sk. स्स > स्य Mh. > स्स Ap. स new Marāṭhī. सी old Marāṭhī. The इ in this termination is the इ usually found in old Marāṭhī at the end of the words. Compare also the Ablative termination हनि for हन.

ते.—The derivation of this termination is not clear. It is quite probable that it comes from Sk. अर्थे as Rajwade has suggested. Sk. अर्थे > अर्थे Pr. > थे > ते old Marāṭhī.

All the nouns take these terminations both in the sing. and the plural.

Ablative—हन-नि.—This termination is derived from the Sk. Abl. termination भ्यस्. Sk. भ्यस् becomes हितो in Pr.³⁾ भ्यस् + तस् = हिमूतो⁴⁾ हितो was originally हंतो or ऊंतो⁵⁾. From this हितो or ऊंतो is the Marāṭhī हन derived. The development is Sk. भ्यस् > हितो or ऊंतो Mh. > हितो or हं Ap. > हन or हनि Marāṭhī.

The termination ऊन-नि is simply a curtailed form of the termination हनि by dropping the ह.

All nouns take this termination in both the numbers. The termination हन is found in many changed forms such as हनि, ऊनी, होनि, होनिया, होनु, हनु, etc. ऊन has also similar forms.

Genetive—sing.आ.—This termination is derived from the Sk. gen. termination स्य. Sk. स्य becomes स्स in Mh. and ह in Ap. Thus पुत्रस्य becomes पुत्रस्स Mh. and पुत्रस्स or पुत्रह in Ap. From this पुत्रह by dropping the ह-पुत्रअ—by sandhi पुत्ता-पूता old Marāṭhī. The development is—Sk. स्य > स्स Mh. > स्स, ह, Ap. > अह > अअ > आ old Marāṭhī. All the nouns

1) Vr. 5—5

2) Vr. 5—8.

3) Vr. 5—7.

4) PISCHEL, Pr. Gr. § 365.

5) Hc. 4—61.

except the mas. and fem. in short इ, उ take this termination in the gen. sing. This is also a general termination for making the oblique singular forms.

Plural—आं.—This is derived from the Sk. gen. plu. termination आम्. Sk. आम् becomes आणम् in Mh., पुत्राणाम् > पुत्ताणम्. This becomes पुत्ताहं in Ap. and by dropping the ह as usual पूतां in Marāṭhī. Thus Sk. नाम् > णम् Mh. > हं Ap. > अहं-आं old Marāṭhī.

This is the general termination for the oblique plural forms.

च.—This termination is derived from the Sk. Taddhita-suffix ल्य (ल्यक्). This Sk. ल्य becomes च in Mahārāṣṭrī¹) as नित्य > णिच्च, प्रत्यक्ष > पञ्चच्छ and so on. This Mahārāṣṭrī च has become च in Marāṭhī. That the Sk. ल्य becomes च in Marāṭhī is also seen from such words as सत्य. This becomes सच्च in Hindi but साच in Marāṭhī. Thus Sk. ल्य > च Mh. and Ap. > च in Marāṭhī.

All the nouns take this termination in both the numbers. This is changed into चा-ची-चें according to the gender of the noun they qualify, for these forms are possessive adjectives in old Marāṭhī.

Locative ई or इ.—This termination is derived from the Sk. loc. termination स्मिन्. Sk. स्मिन् becomes म्मि in Mh.²) and हिं in Ap.³). This Ap. हिं becomes इ in Marāṭhī by dropping the ह as usual. It is also written long as ई. Thus Sk. स्मिन् > म्मि Mh. > हिं Ap. > इ, ई old Marāṭhī.

All nouns except the mas. in आ, ई and उ, fem. in आ, उ and the neu. in ए take this termination both in the sing. and plural.

ए.—This is derived from the Pr. termination ए for fem. in आ, ई, ऊ bases. This termination is also used in the Instr. and G. singulars of these bases in Mahārāṣṭrī⁴). Thus it is the general termination for the oblique singular of the fem. nouns in आ, ई and ऊ bases. This termination is also used in the loc. sing. of mas. nouns in अ. Sk. पुत्रे

1) Vr. 3, 27.

2) Vr. 5—9.

3) PISCHEL, Pr. Gr. § 313, 315.

4) Vr. 5—22.

becomes पुत्तम्मि, पुत्ते in Mahārāṣṭrī¹⁾ and पुत्ते, पुत्तहि in Ap. Thus in this case it is derived from the Sk. ए > ए Mh. > ए Ap. > ए Marāṭhī.

आं.—This is really the Genetive plural termination आं. But when it is added to the mas. nouns in आ and the neu. in ए the process is irregular. Then there is no य Ādeśa before it. The neuter in ए have also the regular य Ādeśa forms or oblique forms. Thus I have taken this आं as a separate irregular termination. In one way the process can be said to be regular, for before a termination beginning with a vowel no oblique forms are made. The masculine nouns in आ take this termination in the Instr. plural also. This is after the usage of the Ap. where the Instr. and Loc. plurals were always identical.

Vocative—हो.—This is derived from the Ap. Voc. plural termination हो. Ap. has हो in the plural²⁾. In Marāṭhī also it is mostly used in the plural. In the singular there are no terminations. A general rule would be that the oblique singular form is the Voc. singular. This rule is not without exceptions, for sometimes हो is used in the singular also, and sometimes a base form is also used.

Before the case terminations are added the crude forms of the declinables have to undergo certain variations and modifications; this modified form is called the oblique form or Sāmānyarūpa³⁾. In Saṃskṛit the Genetive could be used for other cases. After the disappearance of the Dative from the Prākṛits, the Genetive always served the purposes of the Dative. The Prākṛits also show a tendency of substituting the Genetive for nearly all other cases, except the Nom. and the Acc., and thus simplifying and reducing the whole declension to two oblique cases only, viz. the Nominative and

1) Vr. 5—9.

2) PISCHEL, Pr. Gr. § 372.

3) In Marāṭhī there are really no crude forms for the nouns as in Saṃskṛit. The crude form and the Nominative singular are always the same; but before the other case terminations are added the final vowel of this form has to be modified, like that of the crude form in Saṃskṛit. In this sense only I have called it a crude form.

the Genetive. This tendency is especially marked in the Apabhramśa prākṛit. Its Genetive terminations formed the Ablative and sometimes the Locative also¹⁾. There remained only three case inflections, the Nominative (including the Acc) the Instrumental and the Genetive. Of these the Instr. plural was always identical with the Loc. plural²⁾. Marāṭhī at its origin found the inflection in this state and followed it. But this general use of the Genetive for other cases naturally involved in itself an ambiguity; for then the sense and the relations of different words in a sentence, to each other, could only be construed according to the context, from the identical forms. To obviate this ambiguity, new terminations for different cases came into use. But as the Genetive forms were already current in the language, the new terminations were added to these forms, instead of adding them to the crude forms of the declinables. Thus these Genetive forms became the modified bases or the oblique forms. The new Marāṭhī cases therefore are practically compound cases. Thus नदियांसी the Dative plural of नदी fem. is really a compound case, the old Genetive plural नदियां + सी the Dative termination. For a long time the use of the mere oblique forms and the use of the new case forms were side by side current in the language. Gradually the use of the mere oblique forms for other cases fell out of use, and the new case forms became more and more current. Unfortunately there is no evidence available, of the form of the language before the time of Dnyāneshwar. But as far as could be judged from a list of words in ॐ bases from the copper plate at Chikurdeṃ dated A. D. 736, given by Rajwade in his grammar, it is found that there all the Dative singular forms, without exception, are without any case terminations i. e. are the oblique or Genetive forms. In Dnyāneshwar's works, the use of the mere oblique forms is profuse, but the case forms with terminations are also as much used as those forms. In the works of Ekanāth (end

1) Hc. 336 to 341.

2) PISCHEL, Pr. Gr. § 371, 387, 381.

of the 15th century) there is a lesser use of these forms for other cases, and later in the works of Tukāram (17th century) lesser still. In modern Marāṭhī no case forms without terminations are used except sometimes in Poetry.

Now the question, whether there was this modified form called Samānyarūpa in use in the language in Dnyāneshwar's time. Rajwade in his grammar newly published at Dhulia, starts with the supposition, that there was no Sāmānyarūpa in the Marāṭhī language then; for all the forms of the Marāṭhī declension can be traced back to the Mh. or Ap. forms; and shows that the Sāmānyarūpa in modern Marāṭhī is developed out of the case forms in Dnyāneshwar's Marāṭhī. The second part of the assumption is evidently true, as the modern Marāṭhī language is but a further developed form of the language spoken in Mahārāṣṭra in the 13th century. But this fact does not go to prove the first part of the supposition. Here arise three important questions; (a) whether all the Marāṭhī forms can be traced back to the Prākṛit forms (b) whether there were any variations and modifications made in the crude form of a word before adding the case terminations; if so, how can that be explained (c) whether these modified forms be named Sāmānyarūpa in Marāṭhī.

a) When it is said that a certain language is evolved out of another language, what is generally meant is, that the evolved language as a whole has many of the peculiarities and tendencies of the mother language. But side by side there are other alien influences at work, which make the new language to develop certain peculiarities of its own, and thus deviate in some respects from the original language. These peculiarities are naturally few, but the presence of them makes it difficult to trace all the forms back to the original. That is why in Marāṭhī all the forms can not be traced back to the original forms in Mahārāṣṭrī or Apabhraṃśa. That it is so can be well shown from the old Marāṭhī declension. The declensions of the short इ, उ and long ई, ऊ feminine bases in Mahārāṣṭrī and Ap. are almost identical¹⁾.

1) PISCHEL, Pr. Gr. § 384.

In Marāṭhī there is a clear difference made in the declensions of the short इ, उ and long ई, ऊ fem. bases. The short इ, उ bases take the terminations after simply lengthening the final short vowels, but the long ई, ऊ bases modify their final vowels regularly to इये, इया and उवे, उवा in the singular and to इयां, उवां in the plural. Both these different kinds of forms can not well be traced back to the original identical forms in Mh. or Ap. The same can be said of the short इ, उ and long ई, ऊ masculine bases. The declensions of these are also identical in Prākṛits.¹⁾ There are no Dative plural forms in Pr.; and singular forms are only for some bases as solitary exceptions. The new Dative forms can hardly be traced back to these. The forms of the masculine in आ and the neuter in ए can not be traced back to the Prākṛits, for there are no masculine nouns in आ and neuter nouns in ए in the Prākṛits. These are peculiar to Marāṭhī only.

b) In Samskr̥it the crude form of a word undergoes certain modifications and variations before the case terminations are added. In Prākṛits the case is similar as is seen from the rules given by the Prākṛit grammarians²⁾. In Marāṭhī it is clear from every case form, that the terminations are not added to an unmodified base or the crude form. For example रुचीहनि, नदियेहनि and ज्ञानियाहनि are the Ablative singular forms of the words रुचि fem., नदी fem. and ज्ञानी mas. respectively. These forms can be explained in two possible ways; by taking the final इ, ई and ऐ of the three bases to have changed into ई, इये, इया respectively before the Abl. sing. termination हनि or by taking three different terminations for the Ablative in the three cases as इहनि, एहनि and आहनि. The second explanation is not probable, for the terminations with three different initial vowels can not be derived from the Pr. ऊंतो. In Pr. the termination is ऊंतो and not इऊंतो, एऊंतो or आऊंतो³⁾. The different initials can not be taken as the changes made in

1) PISCHEL, Pr. Gr. § 383.

2) Vr. 5, 11 to 13, 18, 21, 31, 35 and others.

3) Vr. 5—7.

the termination before it is added to different bases, for when a change is made in the termination it is expressly stated by the grammarians¹⁾ and it is nowhere stated that the Ablative termination takes these different initial vowels. But the modifications in the final vowels of the bases are expressly stated²⁾. Thus the ई, इये and इया are simply the modifications of the final इ, ई and ई of the words रुचि, नदी and ज्ञानी respectively. The case of the Dative is very clear. There the Genetive forms are always used as in the Pr. and when the new terminations are added they are added to these Genetive forms. The terminations सी and ते can not be supposed to take the different initial vowels. The changes in the final vowels of other bases, can also be only explained as the modifications of the bases before the case terminations are added, and not by taking different terminations in every case.

c) In Samskrit and Prākṛits the modifications in the crude forms are different before the different case terminations. These modifications in those languages therefore, can not be properly termed Sāmānyarūpa—a general common modified form before all the case terminations. The case of Marāṭhī is quite different. The modifications in the bases in Marāṭhī are so regular and common before the different case terminations. This is no departure from the old usage. In the Prākṛits the Genetive had almost become a universal inflection, and the modified forms or the so called oblique forms in Marāṭhī, are only these Genetive forms. Thus the mas. in अ change the final अ into आ sing. and आं plu. before all the case terminations beginning with a consonant. No modified form is made before the terminations beginning with a vowel. These forms in आ and आं are only the Genetive forms. In the case of the fem. in ई and mas. in ई the final vowels are modified into इये, इया sing. and इयां plural for the fem. bases, and into इया sing. and इयां plural for the mas. bases regularly. Here also these are only the Gen. forms.

1) Vr. 5, 1 to 10, 14 to 16 etc.

2) Vr. already quoted.

The same is true of other bases. This modification of the final vowel being so regular and common before the case terminations beginning with consonants, and the same modified form being used without terminations in those cases where the terminations begin with vowels, it is aptly termed *Sāmānyarūpa*,—a form common to all cases before the terminations are added. This *Sāmānyarūpa* is termed oblique form.

The *Sāmānyarūpa* is made as follows—

Singular.—Masculine in अ, इ, ई, उ, ऊ.

In Apabhraṃśa the Genetive singular termination for the mās. in अ is ह. Analogous to the Māgadhi genetive termination ह this Ap. ह is taken by Marāṭhī as a termination for masculine nouns in all bases. Before this ह the final of the base is lengthened. The ह is then dropped as is usual in Marāṭhī. Thus for different bases—

अ	—	आह	—	आ
इ	—	ईह	—	ई
ई	—	ईआह	—	इया by Sandhi
उ	—	ऊह	—	ऊ
ऊ	—	ऊआह	—	उवा by Sandhi

There are no masculine nouns in आ and neuter nouns in ए in Prākṛits. So the oblique forms of these bases are formed in analogy of the Genetive forms of the pronoun. ए derived from एतद्. The Genetive forms of this pronoun are ए + आ = एया sing. and ए + आं = एयां plural. Thus the masculine in आ and the neuter in ए have the final vowels changed into एया sing. and एयां plural.

The neuter nouns in अ, ई and ऊ form their oblique forms like the masculine in अ, इ and ऊ respectively.

Singular.—Feminine in आ, इ, ई, उ, ऊ.

The Mahārāṣṭrī Genetive singular terminations for the fem. nouns are अ, आ, ए, इ¹). Thus for all the feminine bases—

1) (Vr. 5—22.) Vararuci in the next rule excludes अ and आ for the fem. in आ. But the Genetive singular form मालाअ is given by PISCHEL (Pr. Gr. § 374).

आ	—	आअ-आए	—	आ, ए by Pararūpa Sandhi
इ	—	इअ	—	ई
ई	—	ईआ-ईए	—	इया, एये by Sandhi
उ	—	ऊअ	—	ऊ
ऊ	—	ऊआ, ऊए	—	उवा, उवे by Sandhi

The oblique forms of the fem. in अ are formed like the fem. in आ or इ according as they are derived from Sk. nouns ending in आ or इ.

Plural.— In the Ap. the Genetive plural terminations are हं, ऊं. हं is generally for mas. bases and ऊं for the fem. bases. But they are used indifferently also; thus ऊं is used for the mas. इ, ई, उ, ऊ bases und हं for the fem. इ, ई bases. In Marāṭhī हं is taken for all bases. Thus we get for all bases masculine and feminine—

अ mas. only	आहं	—	आं
आ fem. only	आहं	—	आं
उ mas. and fem.	ऊहं	—	ऊं
ऊ ”	ऊआहं	—	उवां
इ ”	ईहं	—	ईं
ई ”	ईआहं	—	इयां

The oblique forms for different bases are—

Masculine	Singular	Plural
अ	आ	आं
आ	एया	एयां
इ	ई	ईं
ई	इया	इयां
उ	ऊ	ऊं
ऊ	उवा	उवां
Feminine	Singular	Plural
आ	आ, ए	आं
इ	ई	ईं
ई	इया, इये	इयां
उ	ऊ	ऊं
ऊ	उवा, उवे	उवां

Neuter	Singular	Plural
अ	आ	आं
ई	इया	इयां
ऊ	उवा	उवां
एं	एया	एयां

Before terminations beginning with vowels no oblique form is made. Then the final of the base and the initial of the termination are joined according to Marāṭhī Sandhi rules. There are two kinds of Sandhi in Marāṭhī; (1) when two vowels are to be joined, the latter alone remains and the former is dropped, it is called Pararūpa Sandhi; (2) when the former remains and the latter is dropped, it is called Pūrva-rūpa Sandhi. Of these the former is generally used in adding the terminations. The use of the latter is seldom. Sometimes even the Sk. Sandhi rules are used.

III.

Masculine nouns.

Masculine in अ.

For comparison I have given Samskrit, Mahārāṣṭrī, Apabhraṃśa, old Marāṭhī and new Marāṭhī forms in tables. The Mahārāṣṭrī and the Apabhraṃśa forms are taken from PISCHEL'S Grammatik der Prākṛit-Sprachen and sometimes from Vararuci's Prākṛitaprakāśa.

	Sk.	Mh.	Ap.	o. M.	n. M.
N. sing.	पुत्रः	पुत्तो	पुत्तु	पूत, पूत	पूत
N. plu.	पुत्राः	पुत्ता	पुत्त	पूत	पूत
Acc. sing.	पुत्रम्	पुत्तम्	पुत्तु	पूतु, पुत	पूत
Acc. plu.	पुत्रान्	पुत्ते	पुत्ता, पुत्त	पूत	पूत
Instr. sing.	पुत्रेण	पुत्तेण-णम्	पुत्तेण, पुत्ते	पूते-सिं	पूताने-शीं
Instr. plu.	पुत्रैः	पुत्तेहि-हिं पुत्तेहिम्	पुत्तहि-हिं पुत्तेहि-हिं	पूतों-सिं also पूतांसीं	पूतानीं-शीं
D. sing.	पुत्राय	पुत्ताअ	—	पूता-सी-ते	पूतास-ला-ते
D. plu.	पुत्रेभ्यः	—	—	पूतां-सी-ते	पूतास-ला-ना-ते
Abl. sing.	पुत्रात्	पुत्ता पुत्ताहितो	पुत्तहे-ऊ	पूताहनि	पूताहन-तून
Abl. plu.	पूत्रेभ्यः	पुत्ताओ पुत्ताहितो	पुतऊं	पूतांहनि	पूतांहन-तून
G. sing.	पुत्रस्य	पुत्तस्य	पुत्तसु, पुत्तह	पूता-च	पूताचा-चो-चे

	Sk.	Mh.	Ap.	o. M.	n. M.
G. plu.	पुत्राणाम्	पुत्राण-णम्	पुत्राहं, पुत्रहं	पूतां-च	पूतांचा-ची-चें
L. sing.	पुत्रे	पुत्रस्मि, पुत्रे	पुत्रे-त्ते, पुत्रहिं	पूते, पूतीं	पूतीं, पूतांत
L. plu.	पुत्रेषु	पुत्रेसु-सुम्	पुत्रहिं, पुत्रेहिं	पूतीं	पूतीं, पूतांत
Voc. sing.	पुत्र	पुत्रा-पुत्र	पुत्र	पूता, पूत	पूता
Voc. plu.	पुत्र	पुत्रा	पुत्रहो	पूतहो, पूतांहो	पूतहो, पूतांहो

Nominative—

In Samskrit the nouns have crude forms or bases to which the terminations are added. In Marāṭhī the crude form of a noun and its Nom. singular are generally the same. There are very few exceptions to this rule, and even then there are optional forms with terminations, in addition to the regular forms. The masculine nouns in अ take the terminations उ and ओ optionally in the Nom. singular. Thus there are two forms like पूतु and पूत in the Nom. singular. पूत + उ = पूतु by Para. Sandhi. The masculine nouns in अ which have य्, व्, ह् preceeding the final vowel take the termination ओ instead of उ. देव + ओ = देवो by Para. Sandhi.

Ex. सूर्य, प्रकाश (18—1638), भेद, सुगंध, दुर्गंध (2—117), सुभट्ट, विराट्ट (1—98), वडवानळ (1—90), गंगानंदनु (1—105), सूर्यो (18—409), देवो (18—492), रावो (18—413), न्यावो (18—367), लक्ष्मीनाहो (18—1322).

Sometimes the य and ह are dropped.

विस्त्रो (18—388), आघ्रो (18—1286).

In the Nominative plural the final अ undergoes no change; the forms are like the Ap. forms. Ap. पूत्त. Marāṭhī पुत्त.

तरंग, तुरंग, भृंग (18—1675), प्राण (1—135), भ्रमर (1—59).

The Accusative like the Nom.

Sing. संवाद (18—1525), गजर (18—1533), पवाडु (16—138), प्रसाडु (16—148), देवो (16—148), निर्णो (18—837), अतिशो (2—24), कर्मनिश्चो (18—763).

Plu. तरंग, मेघ, भोग (16—133), पराग (1—59), बाण (1—165).

There are such exceptional forms as पाये (18—180 and 13—885 Nom. plural), घाये etc. in the Nom. plural.

Instrumental sing.—पूत + ए = पूते by Para. S. The termination सि is added to the Instru. form or to the oblique form.

पूते + सि = पूतिसि; पूता + सि = पूतासि.

वोते (18—1555), पाडे (18—1630), पुचे (18—1653), आनदे, प्रसादे (18—1609), अर्जुनेसि (1—50), आदरेसि (1—55), प्रपंचेसी (6—475), सपेसी (3—203).

Plu. — पूत + ई = पूती. No oblique form as the termination begins with a vowel; पूतां + सि = सि or पूतांसी.

इतिहासी (1—45), गुणी (14—342), शद्धी (14—404), विरक्ती, संती, पारंगती (1—53), बोली (5—162, 18—29), गंधर्वासि (2—10), B has a singular गंधर्वासी.

Dative—

Sing.—Mere Genetive or oblique form is used; पूता with the terminations सी and ते; पूता + सी-ते = पूतासी-ते.

गुणा (1—38), शरीरा, पुरुषा (2—328), सूर्यासी (16—163), विषादासी (2—299), पूत्राते (1—215), द्रोणाते (1—123).

Plu.—Like the singular; oblique plural form is used पूतां.

गुणां (16—67), दोषां (16—42), कौरवां (2—181), मूर्खां (3—198), मेधांसी (2—14), धाकडांसी (1—131), चोरांसी (18—724), देवांते (3—97), असुरांते (16—291).

Ablative—

Sing.—पूता + हनि = पूताहनि; oblique form plus the termination.

The Abl. termination हनि is seen in different forms such as हनि, ऊनी, होनि, हनिया, हनु etc. The termination ऊन has also similar forms; the Ablative forms मेघीनि, प्रपंचीनि etc. are thus formed; प्रपंचा + ओनि = प्रपंचौनि.

संशयाहनि (4—203), समुद्राहनि (4—214), प्रपंचौनि (12—107), देहौनि (15—371).

There are also forms like ठावूनि (5—62).

Plu.—Like the singular; oblique plural form is used.
श्रासोच्छासांहनि (16—92), **सनकादिकांहनि** (11—34).

Genetive explained under Sāmānyarūpa.

Sing. **बोला** (1—58), **कापुसा** (14—120), **प्रपंचा** (16—50),
महिषा (18—444); the forms in **च** like **ईश्वराचे**, **योगपटाचिया** etc.
 I have rarely quoted these forms.

Plu. **रोगां** (16—318), **अश्वमेधां** (17—415), **राजासां**, **तामसां**
 (17—118).

Locative—

Sing.—**पूत + ई = पूतीं**; the form in **एं** or **ए** formed after
 the Prākṛit form **पुत्ते**, **पुत्ते**.

चिखलीं (16—142), **देहीं** (18—267), **पायीं** (16—259), **ग्रंथीं**
 (1—79), **देशें** (18—18).

Plu.—**पूत + ई = पूतीं**.

गुणीं (16—30), **हातीं** (18—1032, 17—85).

Vocative—like the Pr. **पुत्ता**.

देवा (1—2, 5—167), **राया** (1—203).

Plural—

With the termination added to the crude form **पूत + हो =**
पूतहो or to the oblique plural form **पूतां + हो = पूतांहो**.

प्राणिगणहो (3—15).

Masculine in आ.

There are no masculine nouns in **आ** in Prākṛit. No
 forms can therefore be given for comparison.

आत्मा

	Old Marāṭhī	New Marāṭhī
N. sing.	आत्मा	आत्मा
N. plu.	आत्मे	आत्मे
Acc. sing.	आत्मा	आत्मा
Acc. plu.	आत्मे	आत्मे

	Old Marāṭhī	New Marāṭhī
Instr. sing.	आत्मेन-नि, आत्मेनसिं	आत्म्यानें-शीं
Instr. plu.	आत्मां	आत्म्यानीं-शीं
D. sing.	आत्मेया-सी-तें	आत्म्यास-ला-तें
D. plu.	आत्मेयां-सी-तें	आत्म्यास-ला-ना-तें
Abl. sing.	आत्मेयाह्नि	आत्म्याह्न
Abl. plu.	आत्मेयांहनि	आत्म्यांह्न
G. sing.	आत्मेया-च	आत्म्याचा-ची-चें
G. plu.	आत्मेयां-च	आत्म्यांचा-ची-चें
L. sing.	आत्मेयां	आत्म्यांत
L. plu.	आत्मेयां	आत्म्यांत
Voc. sing.	आत्मेया	आत्म्या
Voc. plu.	आत्मेहो, आत्मेयांहो	आत्म्यांनो

The masculine nouns in आ in old Marāṭhī are mostly words formed by adding the mas. termination आ to the original forms in अ mostly ajectives. This termination आ and the plural termination ए are derived from the masculine Nom. singular and plural forms of the pronoun ए derived from the Pr. एअ, Sk. एतत्. These forms are हा and हे. All the adjectives while forming the masculine take these terminations. In taking these terminations from the pronominal declension, Marāṭhī but follows the example of the languages of the Indo-german family. In all these languages the pronominal declension has left some traces on the nominal declension, but especially on the declension of adjectives. In the Vedic Samskrit the peculiarities of the pronominal inflection are extended to a certain number of adjectives¹). In other European languages the same is found to be true, especially in forming the Genetive of the O bases²). In Gothic and in old high German the strong declension of adjectives is influenced by the pronominal declension³). In English the

1) Cf. MACDONELL, Vedic Gr. § 390 page 299.

2) Cf. BRUGMANN, Kurze vergleichende Grammatik 462, 452—4.

3) Cf. STREITBERG, Urgermanische Grammatik § 188 and BRAUNE, Althochdeutsche Grammatik § 245.

apostrophe 's, the sign of the Possessive is the remains of the old Possessive with the pronominal form "his"¹). Here it is suggested that the whole forms of the pronoun **हा** are taken as terminations for the mas. in **आ**, **ई** and the neuter in **एँ**. But this does not appear probable, as no where in the Indo-german family of languages, an analogous case is found. Only some single forms here and there are formed after the pronominal inflection. Thus here also in the case of the masculine in **आ** the Genetive is formed after the pronominal inflection. **आत्मा + आ** would, if regularly joined be **आत्मा**; but here the final **आ** of the base changes into **एया** after the pronominal form **एया**. In the plural **आत्मा + आं = आत्मेयां**. These forms **आत्मेया** and **आत्मेयां** are taken as oblique forms for the D. and Abl. In the Instr. singular **आत्मा + एन = आत्मेन** by Para. Sandhi. In the Instrumental plural and the Locative sing. and plural the termination **आं** is added. But here as in the case of the Gen. plu. the final **आ** undergoes no change; this termination is looked upon as other terminations beginning with vowels, and no oblique form is used. Thus **आत्मा + आं = आत्मां** by Para. Sandhi.

Nom. sing. **ब्रम्हा** (1—136), **जोधका** (14—127), **आत्मा** (14—146), **वारा** (18—423). Plu. **दादुले** (1—135), **लोढे**, **बुडबुडे** (7—76), **काउळे** (4—24).

Acc. sing. **दिवा** (14—221), **बाउला** (18—438), **लका** (11—593). Plu. **सोदरे** **सासुरे** (1—182), **चोंढे** (7—76), **डोळे** (6—73, 16—3).

Instr. sing. **जाणतेनि** (1—125) B has **न**, C and D read **नें**, obviously a modern form. **जाणतेन** (2—202), **ब्रम्हेनि** (3—85) C and D read **नें**, **कोंडेनि** (3—262) B has **निया**; **वारें** (8—212, 13—197) C and D read again **नें**, in the first verse quoted. **आत्मेनसिं** (18—296), **ज्ञातेनसीं** (18—529). Plu. **श्रोतां** (1—57, 13—634), **नेणतां** (3—6) C and D read **नी**; **डोळां** (16—29, 9—61, 359), **लळां** (11—583), **कोल्हां** (18—438). In the first two examples C and D have no Anusvār.

1) Cf. ABBOT, Grammar § 207.

D. sing. कोह्लेया (4—23), आत्मया (17—105), आत्मयातें (8—83), अकर्तेयासि (9—165), वारयातें (11—461), आरिसयासी (10—1139); B has all these forms with एया as in the table given; forms with अया are later forms. In the plural and in the Genetive B has always एया. Plu. डोळेयां (1—23 reading, 16—170), श्रोतयां (3—275, 6—24), श्रोतयातें (6—27), वेढेयातें (6—227).

Abl. sing. मूडांहनि (9—39); this form is irregular; चुनियाहनि (17—139), B reads rightly but a plu चुनेयांहनु.

Gen. sing. दिवेया (16—101), माहात्मया (12—241), आत्मया (13—88), आंधळेया (9—306). Plu. आघवयां (18—1054), घडेयां (9—74), श्रोतयांची (4—4).

Loc. sing. गळां (9—61, 174), आरिसां (13—1097, 18—81), गामारां (18—46), आत्मां (18—792), घाणां (17—419). Plu. डोळां (6—458, 18—389), वळसां (7—90), घडां (18—583).

Voc. sing. गांवढेया (11—629), आंधळेया (11—675), वेडया (18—293).

C and D have the forms both in अया and एया, and sometimes an oblique form with a compound letter as in new Marāṭhī.

Masculine in इ.

आगि

	Sk.	Mh.	Ap.	o. M.	n. M.
N. sing.	अग्निः	अग्नी	अग्नी	आगि, गी	आगि-गी
N. plu.	अग्नेयः	अग्निगणो अग्नी	अग्निगणो अग्नी	आगि-गी	आगी
Acc. sing.	अग्निम्	अग्निम्	अग्निम्	आगि-गी	आगि-गी
Acc. plu.	अग्नीन्	अग्निगणो अग्नी	अग्निगणो अग्नी	अग्नि-गी	आगी
Instr. sing.	अग्निना	अग्निगणा	अग्निगण अग्निम्	आगी-सिं	आगीनें-शीं
Instr. plu.	अग्निभिः	अग्नीहि-हिं	अग्नीहि-हिं	आगीं	आगीनीं-शीं

	Sk.	Mh.	Ap.	o. M.	n. M.
D. sing.	अग्रये	—	—	आगींसी-तें	आगीस-ला-तें
D. plu.	अग्रिभ्यः	—	—	आगींसी-तें	आगींस-ला-ना-तें
Abl. sing.	अग्रेः	अग्गीओ अग्गीहिंतो	अग्गिहे	आगीह्नि	आगीहन
Abl. plu.	अग्रिभ्यः	अग्गीओ अग्गीहिंतो	अग्गिहं	आगीह्नि	आगीहन
G. sing.	अग्रेः	अग्गिस्स अग्गीओ	अग्गिहे	आगी-च	आगीचा-ची-चें
G. plu.	अग्गीनाम्	अग्गीण-णम्	अग्गिहं-हं	आगीं-च	आगीं-चा-ची-चें
L. sing.	अग्गी	अग्गिस्मि	अग्गिहिं	आगीं-गी	आगींत
L. plu.	अग्गिषु	अग्गीसु-सुं	अग्गिहिं	आगीं	आगींत
Voc. sing.	अग्रे	अग्गि-ग्गी	अग्गि-ग्गी	आगी	आगी
Voc. plu.	अग्रयः	अग्गिणो अग्गी	अग्गिहो	आगींहो	आगींहो-नो

In the Nom. and Acc. both the short and long forms are used. The Genetive is already explained under Sāmānyarūpa. The Gen. forms are taken as oblique forms. In the Instr. singular, the oblique sing. form is used; the Plural is formed आगि + ई = आगीं. Dative and Ablative as usual with terminations added to the oblique forms. The Loc. is formed आगि + ई = आगीं; in the singular, forms without an Anuswār are also used. From the Instr. onwards the final vowel should always be long, but in all the editions instances with short vowels are found.

Nom. sing. प्रतिध्वनि (1—126), कैवल्यपति (13—101), बन्धि (13—79), सेनापति (1—125); भूपति (1—151, 2—103); मुनि (1—6), B reads long नी.

Acc. sing. आगी (1—240, 17—148, 141), काशीपति (1—151).

Instr. sing. आगी (2—336), विधि (16—95), B reads धी long; निधीसी (17—311). Plu. ऋषीं (16—163, 13—66), सप्तर्षीं (18—873), महाकवीं (13—69)

Dat. sing. आगो (18—140), आगीतें (18—759), श्रीहरो

(18—47), अग्नीसी (9—479), स्वपतीतें (18—944), पतीसी (15—468).

Abl. sing. पतीहनि (6—129), गिरीहनि (15—238).

Gen. sing. अतिथी (3—106), B has short थि; आगी (18—563), आगीचें (16—288), विधीचा (17—191, 192).

Loc. sing. आगीं (18—193), उद्धीं (18—951), आगी (18—642), B reads a short गि.

Voc. sing. हरी (11—529), किरीटी (2—286).

Masculine in ई.

In declining the mas. nouns in ई and ऊ in Prākṛit, the final vowels are shortened¹⁾ and the declension of the long ई, ऊ bases mas. is similar to that of the short इ, उ bases²⁾. I have therefore given no Prākṛit forms for the long mas. ई, ऊ bases.

प्राणी

	Old Marāṭhī	New Marāṭhī
Nom. sing.	प्राणी, प्राणिया	प्राणी
Nom. plu.	प्राणी, प्राणिये	प्राणी
Acc. sing.	प्राणी, प्राणिया	प्राणी
Acc. plu.	प्राणी, प्राणिये	प्राणी
Instr. sing.	प्राणिचें-सिं	प्राण्यानैं-शीं
Instr. plu.	प्राणीं, प्राण्यांसिं	प्राण्यांनीं-शीं
D. sing.	प्राणिया-सी-तें	प्राण्यास-ला-तें
D. plu.	प्राण्यां-सी-तें	प्राण्यांस-ला-ना-तें
Abl. sing.	प्राणियाहनि	प्राण्याहनि
Abl. plu.	प्राण्यांहनि	प्राण्यांहनि
G. sing.	प्राणिया-च	प्राण्याचा-ची-चें
G. plu.	प्राण्यां-च	प्राण्यांचा-ची-चें

1) Hc. 3—43.

2) PISCHEL, Pr. Gr. § 383.

	Old Marāṭhī	New Marāṭhī
L. sing.	प्राणिचां	प्राण्यांत
L. plu.	प्राणिचां	प्राण्यांत
Voc. sing.	प्राणी, प्राणिया	प्राण्या
Voc. plu.	प्राणीहो, प्रणिचांहो	प्राण्यांनो

In the Nom. and Acc. these nouns take the terminations आ sing. and ए plural optionally. Thus there are two forms प्राणी, प्राणिया sing. and प्राणी, प्राणिये plural. The Gen. is already explained. The Instrumental singular is formed प्राणी + ए = प्राणिये; generally the terminations beginning with vowels are added according to Pararūpa Sandhi rule, but here and in the Locative forms there is a Sandhi formed as in Samskrit. D. and Abl. as usual. The Loc. प्राणी + आं = प्राणिचां. In the Vocative plural the termination हो is also found added to the base form as प्राणीहो.

N. sing. कुष्ठिया, रोगिया (8—136), लोभिया (13—488), पक्षी (3—41). Plu. प्राणिये (17—56, 9—514), ज्ञानिये (2—263), विवेकी (2—102), योगी (16—7), जीवपक्षी (16—3).

Acc. sing. स्वामिया (16—351), वैरी (18—1052), पक्षी (14—259). Plu. प्राणिये (18—44), वैरी (18—1050).

I. sing. पक्षियें (5—131), पापियें (16—144), माळियें (12—120). Plu. गोसांवां (6—143), B reads differently.

D. sing. त्यागिया (18—198), रोगिया, दळिद्रिया (18—1297), ज्ञानिया (18—449), देहियासी (14—173), ज्ञानियासी (3—258). Plu. ज्ञानियां (16—2), प्राणिचां (16—286, 388), व-हाडियां (11—3), हटियांतें (3—266), प्राणिचांतें (16—397), पक्षियांसी (16—168), गुणिचांसी (13—726).

G. sing. पापिया (16—239); many forms before prepositions. Plu. प्राणिचां (16—280), प्राणिचांच (16—279).

Voc. plu. विवेकीहो (13—51).

The forms in च and the Gen. forms before prepositions, I have not quoted here. The sense of the Locative is usually expressed by using the pre. माजि, आतु etc. after Genetive forms, here as well as in all other bases.

Masculine in उ.

वायु

	Sk.	Mh.	Ap.	o. M.	n. M.
N. sing.	वायुः	वाउ	वाऊ	वायु-यू	वायु-यू
N. plu.	वायवः	वाउणो, वाऊ	वाउणो, वाऊ	वायु-यू	वायू
Acc. sing.	वायुम्	वाउम्	वाउम्	वायु-यू	वायु-यू
Acc. plu.	वायून्	वाउणो, वाऊ	वाउणो, वाऊ	वायु-यू	वायू
Instr. sing.	वायुना	वाउणा	वाउण, वाउं	वायू सिं	वायूने-शीं
Instr. plu.	वायुभिः	वाऊहि-हिं	वाऊहि-हिं	वायूं	वायूनीं-शीं
D. sing.	वायवे	—	—	वायू-सी-ते	वायूस-ला-ते
D. plu.	वायुभ्यः	—	—	वायूं-सी-ते	वायूस-ला-ना-ते
Abl. sing.	वायोः	वाऊओ वाऊहितो	वाउहे	वायूहनि	वायूहन
Abl. plu.	वायुभ्यः	वाऊओ वाऊहितो	वाउऊं	वायूंहनि	वायूहन
G. sing.	वायोः	वाउस्स-ओ	वाउहे	वायू-च	वायूचा-ची-चें
G. plu.	वायूनाम्	वाउण-णम्	वाउहं-ऊं	वायूं-च	वायूचा-ची-चें
L. sing.	वायौ	वाउस्मि	वाऊहिं	वायूं-यू	वायूंत
L. plu.	वायुषु	वाऊसु-सुं	वाऊहिं	वायूं	वायूंत
Voc. sing.	वायो	वाउ-ऊ	वाउ-ऊ	वायू-यो	वायू-यो
Voc. plu.	वायवः	वाअवो	वाउहो	वायूंहो	वायूनों

As in the case of the mas. in इ the mas. in उ have also both the short and the long forms in the Nom. and Acc. The Gen. is already explained. In the Instr. and in the Loc. the oblique forms are used. D. and Abl. as usual. Here also all the editions have short or long vowels in the forms from Instr. onwards indiscriminately.

N. sing. त॒रु (13—95), प॒शु (13—118), ग॒रु (13—401), सि॒न्धु (18—1424). Plu. सि॒न्धु (13—601).

Acc. sing. वायु (13—76, 144), मेरु, सिधु (13—260), मृत्यु (13—553). Plu. पशू (13—290).

Instr. sing. मृत्यु (18—162), C has the termination नें; गुरु (18—1011); प्रभु (11—52), B reads differently; शंभु (11—404), B has भु; वायूसीं (13—144), B reads short यु; गुरुसीं (13—380), B has रु.

In the Instr. A, C and D have sometimes forms with the terminations नें, नीं; these terminations were not used in Dnyāneshwar's time in the Instrumental. Evidently these forms are modern; cf. गुरुनीं (13—380), मृत्युनि (13—23) in A, C and D have these forms more often.

D. sing. सिंधू (18—1313); सिंधुते (18—1424), C has a long धू; गुरुते (13—401); वायूते (9—125), B has short यु; वायूसी (12—211), B यु; साधूते (13—1010), B reads short धु; रिपू (18—866). Plu. साधूसी (7—93), B reads साधूं and C has a singular; समुखूं (18—106), B reads खूं, C has खू without Anuswār.

Abl. sing. मृत्युहनि (12—68); परमाणुहनी (8—87), B and C have गूहनि.

Gen. sing. तरु (15—72); तरु (15—87), C reads differently; मृत्युचे (13—554), गुरुचे (13—421), धैर्यबाहचा (6—474), B and C have a plural form बाहंचा. Plu. साधूंचा (1—82), कल्पतरुंच (9—322).

Loc. sing. सिंधू (18—1380); सिंधू (15—299), B and C read differently. Plu. ऋतू (18—344), B and C have short तु i. e. a Nom. form (12—202), B reads रितू.

Voc. sing. श्रीगुरो (18—10); प्रभो (18—1567, 11—523, 524, 525), B reads in all these cases प्रभू.

Masculine in ऊ.

विचू

	Old Marāṭhi	New Marāṭhi
N. sing.	विचू	विचू
N. plu.	विचू	विचू
Acc. sing.	विचू	विचू
Acc. plu.	विचू	विचू
I. sing.	विचुवें-सि	विच्चावें-शीं
I. plu.	विचुवीं, विचुवांसीं	विच्चांनीं-शीं
D. sing.	विचुवा-सी-तें	विच्चास-ला-तें
D. plu.	विचुवां-सी-तें	विच्चास-ला-ना-तें
Abl. sing.	विचुवाहनि	विच्चाह्न
Abl. plu.	विचुवांहनि	विच्चांह्न
G. sing.	विचुवा-च	विच्चाचा-ची-चें
G. plu.	विचुवां-च	विच्चांचा-चो-चें
L. sing.	विचुवीं	विच्चांत
L. plu.	विचुवीं	विच्चांत
Voc. sing.	विचुवा	विच्चा
Voc. plu.	विचुवांहो	विच्चांनो

Nom., Acc., D. and Abl. as usual. The Instr. singular विचू + ए = विचुवें by Sandhi; Plu. विचू + ई = विचुवीं. Locative is formed like the Instr. plural. Vocative as usual.

Nom. sing. धूँ (18—780), विचू (16—290).

Acc. sing. धूँ (17—311, 18—941). Plu. ताथु (18—360), the final vowel should be long.

I. sing. बङ्गवें (18—323, 17—12), धुवें (18—962), चेंडुवें (16—100). Plu. ताथुवीं (18—812); बङ्गवीं (16—159), B reads बौङ्गवीं; C has वे, a wrong reading.

There are irregular forms like धुयें (13—1033 sing. A); बीहीं (11—583 plu.), B reads बह् and C बङ्गवे.

D. sing. चेंडुवा (11—581) before a preposition, really a genitive. Plu. बङ्गवां (14—85), the verse is not in B. C has वा without an Anuswār. बङ्गवां (6—228), in B. A reads तां; C also बङ्गतां.

G. sing. छपाकुवा (8—14), ताथुवाचां (18—360), धुवाचे (16—294). Plu. विंचुवांचे (9—145), छपाकुवांचा (10—54).

There are some mas. nouns ending in ऐ and औ. They have only the Nom. and Acc. forms in the singular in ऐ, औ. Thus Nom. and Acc. sing. दळवै, आठौ, अनुभौ etc. The rest of the declension is like the mas. in ई for ऐ and like the mas. in अ for औ; for these words are merely other forms of the words दळवई, आठव, अनुभव etc.

IV a.

Feminine nouns.

Feminine in आ.

माला

	Sk.	Mh.	Ap.	o. M.	n. M.
N. sing.	माला	माला	माला-ल	माला	माला
N. sing.	मालाः	मालाओ, माला	माला	माला	माला
Acc. sing.	मालाम्	मालम्	मालम्	मालां	माला
Acc. plu.	मालाः	मालाओ, माला	माला	माला	माला
I. sing.	मालया	मालाअ-ए	मालए	माला	मालेनें-शीं माले-लासिं
I. plu.	मालाभिः	मालाहि-हिं	मालाहिं	मालीं	मालांनीं-शीं
D. sing.	मालायै	—	—	माले-सी-तें	मालेस-ला-तें
D. plu.	मालाभ्यः	—	—	मालां-सी-तें	मालांस-ला-ना-तें
Abl. sing.	मालायाः	मालाअ-ओ-हिंतो	मालहे	मालेह्नि	मालेहन
Abl. plu.	मालाभ्यः	मालाअ-ओ-हिंतो	मालहु	मालांह्नि	मालाहन
G. sing.	मालायाः	मालाअ-ए	मालहे	माला-ले मालेच	मालेचा-ची-चें
G. plu.	मालानाम्	मालाण-णं	मालहु	मालां-च	मालांचा-ची-चें
L. sing.	मालायाम्	मालाअ-ए	मालहिं	माले-ला	मालेंत
L. plu.	मालासु	मालासु-सुं	मालहिं	मालां	मालांत
Voc. sing.	माले	माला-ले	माला-ले	माले	माले
Voc. plu.	मालाः	मालाओ	मालाहो	मालांहो	मालांनो

In the Nom. singular the base form is used as usual. The plural form is derived from the Ap. form **माला**. The feminine nouns in long bases **आ**, **ई**, **ऊ** take the termination **आ** like the Mahārāṣṭrī **ओ** and the Ap. **उ** to form the plural. **माला + आ = माला**; the same as the Ap. form. The Instrumental singular like the Mh. form **मालाअ** by dropping the final **अ** as is usual in Marāṭhī. The plural **माला + ई = मालीं** by Para. Sandhi. The Genetive as already explained has two forms **माला**, **माले** from the Mh. forms **मालाअ** and **मालाए** respectively. Of these the form **माले** is used as the oblique form. Thus in the Instr. sing. with the termination **सिं**, **माले + सिं = मालेसिं**; there are other forms with Instr. case forms before **सिं** as usual. Dative and Abl. as usual with the oblique forms. In the Locative the oblique forms merely are used; in the sing. both the Genetive forms are used **माला**, **माले**. Vocative singular is the same as the oblique singular form; the plural is formed with the termination **हो**.

N. sing. **वाचा** (2—78, 13—100), **गंगा** (13—372), **प्रतिष्ठा** (2—27). Plu. **क्रिया** (18—197), **सरिता** (2—175).

Acc. sing. **वनिता** (1—187), **शोच्यता** (2—21), **गीता** (16—39), **तृष्णा** (9—514). Plu. **सरिता** (18—530), **मीमांसा** (1—16), **दिशा** (2—8), **भुजा** (1—133).

I. sing. **छपा** (2—4), **सेवा** (4—61), **जिभा** (9—514), **लीला** (1—162); **पैजासीं** (18—1428), B reads **पैजेसीं**; **मृत्तिकासीं** (18—1084), B reads **मृत्तिकेसीं**; **आत्महत्यासीं** (18—947), B has **आत्महत्यासीं**. C and D have the termination **शीं** as in new Marāṭhī. Before the preposition **वीण** an instr. form is always used; there the form with the oblique form is found e. g. **फलाशे-वीण** (17—184). Plu. **प्रजीं** (3—87); **कळीं** (17—31, 15—509), B reads **लीं**; B has everywhere **ल** for **ळ**.

Dat. sing. **छपे** (6—126), **राणिचे** (12—93); **रसने** (2—304), B has **रसनेसी**; **विद्येसी** (1—95), B reads differently; **छपेसी** (12—148), **कामनेतें** (18—109), **निद्रेतें** (16—11). Plu. **कळां**

(1—37), C has ऋ without the Anuswāra. देवतां (3—95), सरितांति (2—60), गजघटांति (1—92), प्रजांति (3—116).

Abl. sing. रंभेहनि (18—928); examples of the Abl. sing. of the fem. in अ which are declined like those in आ.— पुनिवेहनि (12—108), राखेहनि (17—144).

G. sing. अंगना (1—42); फळाशा (2—267), B reads differently; गीते (18—1681), गंगे (18—1088), रंभे (9—323) before prepo. Plu. ब्रम्हविद्यां (10—19), C has no Anuswāra. तारां (10—222), कृत्तिकां (10—229), वाचां (10—231), these three before prepo. अधिष्ठात्रियां (18—349), B has a form in च— अधिष्ठात्रियांचा.

L. sing. गर्ते (9—185), सभे (11—16), गंगे (18—450), सेवे (1—167), B has a different reading. Plu. दिशां (5—86), C has शा.

Voc. sing. अंबे, कल्पलते (12—10). Plu. प्रजाहो (3—94, 111), B has प्रजा.

The feminine nouns in अ are declined like the fem. nouns in आ or इ according as they are derived from Sanskrit nouns in आ or इ. So भुज, भाष, कांख which are derived from भुजा, भाषा, कक्षा respectively are declined like the fem. in आ and words like रीत, मूठ, भित्त are declined like the fem. in इ as they are derived from रीति, मुष्टि, भित्ति respectively. They have the forms in अ only in the Nom. and Acc. singulars. Thus Nom. and Acc. sing. भुज, भाष, मूठ and so on. As all the other case forms are like the forms of fem. in आ or इ. I have quoted no examples.

Feminine in इ.

The feminine nouns in इ and उ are declined like the fem. nouns in long ई, ऊ in Prākṛit¹). No Prākṛit forms of short इ, उ bases are therefore given

1) PISCHEL, Pr. Gr. § 384.

बुद्धि

	Old Marāṭhī	New Marāṭhī
N. sing.	बुद्धि-धदी	बुद्धि-धदी
N. plu.	बुद्धि-धदी	बुद्धी
Acc. sing.	बुद्धि-धदी	बुद्धि-धदी
Acc. plu.	बुद्धि-धदी	बुद्धी
I. sing.	बुद्धी-सिं	बुद्धीनें-शीं
I. plu.	बुद्धीं	बुद्धीनीं-शीं
D. sing.	बुद्धी-सी-तें	बुद्धीस-ला-तें
D. plu.	बुद्धीं-सी-तें	बुद्धींस-ला-ना-तें
Abl. sing.	बुद्धीहनि	बुद्धीहन
Abl. plu.	बुद्धींहनि	बुद्धींहन
G. sing.	बुद्धी-च	बुद्धीचा-ची-चें
G. plu.	बुद्धीं-च	बुद्धींचा-ची-चें
L. sing.	बुद्धीं-धदी	बुद्धींत
L. plu.	बुद्धीं	बुद्धींत
Voc. sing.	बुद्धी	बुद्धी
Voc. plu.	बुद्धीहो	बुद्धीनो

As in the case of the mas. nouns in इ, fem. nouns in ई have both the short and the long forms in the Nom. and Acc. The Gen. is already explained. The Instr. singular is formed from the Ap. form बुद्धी-like णई of णई long; the Plural बुद्धि + ई = बुद्धीं. Dat. and Abl. as usual with oblique forms. The Locative is formed बुद्धि + ई = बुद्धीं; the Anuswāra is sometimes dropped in the singular. The Voc. as usual.

N. sing. बुद्धि (13—125), C reads long धदी; परी (1—59), B has रि. Plu. गोठी (13—284).

Acc. sing. मति (13—69), B has long ती; काठी (13—284);

छष्टि (13—114), C has long छी. Plu. इंद्रियवृत्ति (13—130), B reads long ची.

I. sing. खंती (13—40); आवडी (13—125), B reads differently; घसणी (7—139), भुली (18—26), आइती (13—592). Plu. परीं (13—91), B reads रि, C has री; (13—709), B reads differently.

D. sing. बुध्दी (13—104), सिध्दी (13—133), समाधीसि (14—450); बुध्दीतें (11—664), B has short धि; रुचीसि (1—35), C has स a modern D. termination.

Abl. sing. खांडीहनि (13—568), B reads खांडेहनि.

G. sing. सहजस्थिती (18—1133), B has a different reading; गोष्ठी (2—221), B has गोठी; भक्ती (13—451 in B), A and C read भक्तीची. Plu. कुमारीं (10—286) before a preposition.

L. sing. पाठीं (13—94); मुई (13—297, 300), B has short ई; क्षितीं (13—432); नाभीं (13—395, 509), B reads भी and मि, respectively मुठी (18—961). Plu. सिध्दीं (18—980), B reads सिध्दी, C reads सिध्दींत as in modern Marāṭhī.

Voc. sing. देवी (1—71).

Feminine in ई.

नदी

	Sk.	Mh.	Ap.	o. M.	n. M.
N. sing.	नदी	णई	णई	नदी	नदी
N. plu.	नद्याः	णईओ-उ	णइउ	नदिया	नद्या
Acc. plu.	नदीम्	णइं	णइं	नदी	नदी
Acc. plu.	नदीः	णईओ-उ	णइउ	नदिया	नद्या
I. sing.	नद्या	णईअ-ए-आ	णई	नदिया-सिं, येसिं	नदीनें-शीं
I. plu.	नदीभिः	णईहिं	णइहिं	नदीं	नद्यांनीं-शीं
D. sing.	नदी	—	—	नदिये-सी-तें	नदीस-ला-तें
D. plu.	नदीभ्यः	—	—	नदियां-सी-तें	नद्यांस-ला-ना-तें

	Sk.	Mh.	Ap.	o. M.	n. M.
Abl. sing.	नद्याः	णईए-ओ	णइहे	नदियेहनि	नदीहन
Abl. plu.	नदीभ्यः	—	णइहं	नहियांहनि	नद्यांहन
G. sing.	नद्याः	णईअ-ए-आ	णइहे	नहिये-च	नदीचा-ची-चें
G. plu.	नदीनाम्	णईण-णाम्	णइहं	नदियां-च	नद्यांचा-चो-चें
L. sing.	नद्याम्	णईअ-ए	णइहिं-णई	नदीं-नदिये	नदींत
L. plu.	नदीषु	णईसु-सुं	णइहिं	नदीं-नदियां	नद्यांत
Voc. sing.	नदि	णइ	णइ	नदी-नदिये	नदो
Voc. plu.	नद्यः	णईओ	णइहो	नदियांहो	नद्यांनो

The Nom. plural is formed with the termination आ, नदी + आ = नदिया by Sandhi. The Instrumental singular is formed from the Mh. form णईआ; the Plural नदी + ई = नदीं. The G. is already explained. D. and Abl. as usual. In the Locative the oblique forms are used, and there are additional forms with the termination ई, नदी + ई = नदीं; the Anuswāra is sometimes dropped. Voc. as usual; in the Singular the base form is used after the Prākṛit form णइ.

N. sing. भवानी (1—70). Plu. चळिया, उळळिया (7—75), कुस्त्रिया (16—377).

Acc. sing. थोरी (1—70); आवडी (1—173), B reads short डि; नवाई (16—292); स्त्री (13—798), B has स्त्रि. Plu. गुत-कुलिया (16—290), गुडिया (9—512), मासिया (9—514); अंतौ-रिया (1—220), B reads आंतौरिया and C अंतोरिया.

I. sing. गोडिया (4—187), नांगिया, बोलिया (16—290), स्त्रिया (16—334); पृथिविया (1—282), B has थ्व and C थ्वी; माउलिया (16—581), C reads माउलिये a wrong reading.

D. sing. शेळिये (16—260), मुंगिये (13—260), थोरिये (14—80); महासतियेतें (16—177), B has a different reading. स्त्रियेतें (16—334), B reads स्त्रियातें perhaps a plural form, but then there should be an Anuswāra on या. गोडियेसि (12—161), B has गोडिये; C reads गाडीसि like in short इ

declension. Plu. मासियां (18—136), कुलस्त्रियां (1—249), C has स्त्रियांसि.

Abl. sing. श्रियेहनि (11—165).

G. sing. स्त्रिये (16—335), before prepo. जननीये (10—58), B reads आपुलिये and C माउलिये; श्रेष्ठियेचे (16—288), श्रियेची (16—200).

L. sing. चावडिये (16—295), जागतिये (13—77). Plu. नदीं (15—433), this can be a singular form also.

There are some feminine nouns which have double forms; पृथ्वि, पृथ्वी; लक्ष्मि, लक्ष्मी; गोठि, गोठी etc. When the final vowel is short they are declined like बुद्धि; when it is long then they are declined like नदी. Double forms are also found in the case of the fem. उ bases. This double declension is very common in feminine bases. In the masculine bases it is extremely rare, or not found at all. I have not been able to find any example in the mas. bases.

Feminine in उ.

धेनु

	Old Marāṭhī	New Marāṭhī
N. sing.	धेनु	धेनु-नू
N. plu.	धेनु-नू	धेनू
Acc. sing.	धेनु-नू	धेनु-नू
Acc. plu.	धेनु-नू	धेनू
I. sing.	धेनू-सिं	धेनूनें-शीं
I. plu.	धेनू	धेनूनीं-शीं
D. sing.	धेनू-सी-तें	धेनूस-ला-तें
D. plu.	धेनू-सी-तें	धेनूस-ला-ना-तें
Abl. sing.	धेनूहनि	धेनूहन
Abl. plu.	धेनूहनि	धेनूहन

	Old Marāṭhī	New Marāṭhī
G. sing.	घेनू-च	घेनूचा-ची-चें
G. plu.	घेनू-च	घेनूचा-ची-चें
L. sing.	घेनू-नू	घेनूत
L. plu.	घेनू	घेनूत
Voc. sing.	घेनू	घेनू
Voc. plu.	घेनूहो	घेनूनो

As in the case of the mas. in उ, the fem. in उ have both the short and the long forms in the Nom. and Acc. The Gen. is already explained. In the Instr. and Loc. the oblique forms are used as in the masculine. D., Abl. and Voc. as usual.

N. sing. मातु (1—137), वस्तु (2—105), कुलवधू (13—206).

Acc. sing. मातु (1—120, 4—40, 8—217).

D. sing. कामघेनूतें (11—538, 18—1680); वस्तूतें (13—865),
C reads वस्तुतें.

G. sing. मातूचा (4—38). Plu. घेनूंची (7—321), B reads a singular form. घेनू (10—241) before a preposition.

The examples of the fem. in उ and ऊ are very few, as there are very few words in these bases.

Feminine in ऊ.

The Mh. and Ap. forms of the word वह are given. But in Marāṭhī the word वधू is declined like the short उ base word. The o. M. forms of the adj. बह are therefore given.

	वह — बह			
	Sk.	Mh.	Ap.	o. M.
N. sing.	वधूः	वह	वह	बह
N. plu.	वध्वः	वहओ-उ	वहउ	बहुवा
Acc. sing.	वधूम्	वहुं	वहुं	बह
Acc. plu.	वध्वः	वहओ-उ	वहउ	बहुवा

	Sk.	Mh.	Ap.	o. M.
I. sing.	वध्वा	अहअ-ए-आ	वह	बज्जवा-सि
I. plu.	वधूभिः	वहहिं	वहहिं	बज्जवीं
D. sing.	वध्वै	—	—	बज्जवा-सी-ते
D. plu.	वधूभ्यः	—	—	बज्जवां-सी-ते
Abl. sing.	वध्वाः	वहओ-ए	वहहे	बज्जवेहनि
Abl. plu.	वधूभ्यः	—	वहहं	बज्जवांहनि
G. sing.	वध्वाः	वहअ-ए-आ	वहहे	बज्जवे-च
G. plu.	वधूनाम्	वहण-णं	वहहं	बज्जवां-च
L. sing.	वध्वाम्	वहअ-ए	वहहिं	बज्जवे
L. plu.	वधूषु	वहसु	वहहिं	बज्जवां
Voc. sing.	वधु	वज्ज	वज्ज	बज्जवे, वह
Voc. plu.	वध्वः	वज्जओ	वज्जहो	बज्जवांहो

Nom. plural with the termination आ, वह + आ = बज्जवा, by Sandhi. The Instr. singular is formed after the Mh. form वहआ; the plural वह + ई = बज्जवीं by Sandhi. D. and Abl. as usual. In the Loc. the oblique forms are used. Voc. as usual.

N. plu. बज्जवा (18—68).

I. sing. बज्जवा (16—193, 9—7).

D. sing. वाकुवे (18—940).

G. sing. वाकुवेचा (13—594).

There are some fem. nouns ending in ए and ऐ as से, सवे, बज्जचकै, चावटे etc. These nouns have only forms in the Nominative and Acc. singular.

Nom. and Acc. sing. से, सवे; बज्जचकै, चावटे.

No forms for other cases occur in the works.

IV b.

Neuter nouns.

Neuter in अ.

	फळ				
	Sk.	Mh.	Ap.	o. M.	n. M.
N. sing.	फलम्	फलम्	फलु	फळ, फळु	फळ
N. plu.	फलानि	फलाइं	फलाइं-लइं	फळें	फळें
Acc. sing.	फलम्	फलम्	फलु	फळ, फळु	फळ
Acc. plu.	फलानि	फलाइं	फलाइं-लइं	फळें	फळें

The rest like the masculine in अ.

The Sk. अम् remains अम् in Mahārāṣṭrī but becomes उ in Ap. The neuter nouns in अ in Marāṭhī have therefore two forms in the Nom. and Acc. sing. फळ, फळु. The plural is formed by adding the termination एं derived from the Ap. अइं = एं. This termination is used in forming the plural of neuter nouns in all bases except those of the एं base. The plural is फळ + एं = फळें. The Acc. like the Nom. I have quoted examples of Nom. and Acc. forms only; other case forms are like the mas. forms.

N. sing. वैराग्य (6—148), लवण (18—16), अंग (18—96).
 Plu. शुभाशुभें (6—87), स्वरूपें (6—399), तृणें (18—95), सत्कर्में (18—160), अमृतें (18—161).

Acc. sing. फळ (5—17), चिन्ह (5—18), मन (5—34).
Plu. कर्म (5—50), धवळारें (5—114), धनें (6—458), पुण्यें (16—33), व्रतें (16—92).

Irregular forms are the Abl. singular form—दादरेंहनि (6—271), C reads a correct form दादराहनि; and a Loc. form चारखला (6—72 in B), A reads चरखळ, and C has चारखळीं.

Neuter in ई.

मोतीं

	Old Marāṭhī	New Marāṭhī
N. sing.	मोतीं	मोतीं
N. plu.	मोतिथें	मोत्वे, मोतीं
Acc. sing.	मोतीं	मोतीं
Acc. plu.	मोतिथें	मोत्वे, मोतीं
I. sing.	मोतिथें-सिं	मोत्यानें शीं
I. plu.	मोतीं	मोत्यांनीं-शीं
D. sing.	मोतिया-सी-तें	मोत्यास-ला-तें
D. plu.	मोतियां-सी-तें	मोत्यांस-ला-ना-तें
Abl. sing.	मोतियाहनि	मोत्याहन
Abl. plu.	मोतियांहनि	मोत्याहन
G. sing.	मोतिया-च	मोत्याचा-ची-चें
G. plu.	मोतियां-च	मोत्यांचा-ची-चें
L. sing.	मोतीं, मोतियां	मोत्यांत
L. plu.	मोतीं, मोतियां	मोत्यांत
Voc. sing.	मोतीं, मोतिया	मोत्या
Voc. plu.	मोतियांहो	मोत्यांनो

The Nom. plural is formed मोतीं + ए = मोतिथें by Sandhi. The rest of the declension is like the mas. in ई. In the Locative in addition to the oblique forms there are

forms with the termination ई; मोती + ई = मोती by Para. Sandhi.

Nom. sing. मोती (9—176), पाणी (16—72).

Acc. sing. मोती (18—20), in the second example B has मोति; पाणी (16—72); बीं (13—30), B has बिं, C reads बीज; बीं (6—492), B reads बिं. Plu. पाणियें (18—844, 4—177), मोतियें (18—314, 721, 56).

I. sing. पाणियें (7—150, 13—483, 18—532, 705), in the last example C reads differently; पाणियेंसीं (18—1468).

D. sing. पाणिया (15—337, 12—120). Plu. मोतियां (10—14); पाणियां (18—886), C has पाणिया sing.

Abl. sing. पाणियाहनि (18—929), B has पाणियांहनि a plural form.

G. sing. पाणिया (12—120, 13—359), B has पाणियां; पाणिया (18—272), B has पाणियां and C reads differently; पाणियाचेन (7—81), B has पाणियांचेन and C has नि. Plu. पाणियांचिये (13—610), C has a singular form.

L. sing. पाणीं (9—75, C has णी, 18—398 C reads differently).

Neuter in ऊं.

वांसहं

Old Marāṭhī

New Marāṭhī

N. sing.

वांसहं

वांसहं

N. plu.

वांसह्वे

वांसरे

Acc. sing.

वांसहं

वांसहं

Acc. plu.

वांसह्वे

वांसरे

The rest like the mas. in ऊं.

Nom. plural is formed वांसहं + ए = वासह्वे by Sandhi.
The rest like the masculine in ऊं.

N. sing. गोखं, पाखिखं (13—315), C has गुखं, वासखं (18—84). Plu. गोखें (13—597); लेखें (15—217), C has लेखुरें; वज्रें (6—399), B has वज्रतें.

Acc. sing. पिलूं (13—400), B reads short लुं; हातिखं (9—442); ताखं (13—401 reading), B reads खं; वासखं (11—40); लेखं (10—207), B has लेखुखं. Plu. वज्रें (18—56).

D. sing. वासखा (13—378), B has a plural form वासखां. Plu. पिलयां (18—1343), B has पिलिया, C has पिलियां.

G. sing. वासखाचा (16—386), B has a plural form वासखांचा; ताखा (18—746), before a prepo. B reads differently; लेखुरवाचेनि (9—19). Plu. वासखां (10—290), before a prepo. पिपखांचिया (18—173), B reads पिपखांचेया.

Neuter in एं.

दिसणें

	Old Marāṭhī	New Marāṭhī
N. sing.	दिसणें	दिसणें
N. plu.	दिसणीं	दिसणीं
Acc. sing.	दिसणें	दिसणें
Acc. plu.	दिसणीं	दिसणीं
I. sing.	दिसणेन-सिं	दिसण्यान-शी
I. plu.	दिसणीं	दिसण्यांनीं-शीं
D. sing.	दिसणेया-सी-तें	दिसण्यास-ला-तें
D. plu.	दिसणेयां-सी-तें	दिसण्यांस-ला-ना-तें
Abl. sing.	दिसणेयाह्नि	दिसण्याह्न
Abl. plu.	दिसणेयांह्नि	दिसण्यांह्न
G. sing.	दिसणेया-च	दिसण्याचा-ची-चें
G. plu.	दिसणेयां-च	दिसण्यांचा-ची-चें

	Old Marāṭhī	Old Marāṭhī
L. sing.	दिसणां, दिसणेयां	दिसण्यांत
L. plu.	दिसणां, दिसणेयां	दिसण्यांत
Voc. sing.	दिसणेया	दिसण्या
Voc. plu.	दिसणेयांही	दिसण्यांनो

The neuter nouns in ए are words formed by the Pr. अय being changed to ए or by adding ए the neuter termination to the original forms in अ. This ए like the mas. termination आ is derived from the neuter pronominal form हें. This ए is different from the neuter plural termination derived from the Ap. अई. This ए is a singular termination; the plural of it is ई also derived from the plural pron. form हीं. These terminations ए, ई are used in forming the neuter forms of words. The Nom. plu. is formed दिसणे + ई = दिसणीं by Para. Sandhi. The Genetive दिसणे + आ = दिसणेया sing., दिसणें + आं = दिसणेयां plu. by Sandhi. The Instr. दिसणें + एन = दिसणेन by P. Sandhi; the plu. दिसणें + ई = दिसणीं; the D. and the Abl. as usual. In the Loc. the oblique forms are used; there are also forms with the termination आं as in the mas. in आ; दिसणें + आं = दिसणां by Para. Sandhi. Vocative is formed as usual.

N. sing. घेतें (5—22), मसैरें (5—83), पंधरें (6—82), आंधारें (9—125). Plu. घेणीं (16—12); सोनीं (6—399), B has निं; करणीं (13—234), B has करणी.

Acc. sing. लेणें (16—21), केलें (4—188), केणें (6—292), दळ्वाडें (5—78), अविसाळें (16—3).

I. sing. धिरावलेनि (1—61), तान्हेनि (15—19); वाढतेन (9—195), B and C have नि; पंधरेनि (11—221), B has पन्हरेनि; साइखाडेन (9—30), B has नि, C reads साइखाडियानें; चांदिणेनि (17—424), B has न; दिसणेंनसीं (16—15), B has सिं.

D. sing. आंधारेया (13—1101); सोनयातें (18—1149), B नेयातें; लेणियासी (9—10), B has a plural form लेणेयांसी;

जागणेया (15—430), C reads जागण्या. Plu. नाणेयांसि (7—24); पिल्यां (16—170), B पिलेयां, C पिलियां.

Abl. sing. पव्हणेयाह्नि (5—165), B has पव्हणेयांह्नि and C reads as in modern Marāṭhī पव्हण्याह्न.

G. sing. उणेया (12—119); दुज्या (6—40), B has दुजेया; भाण्या (18—785), before Prepo. B has भाणेया; सोनयाचे (6—92), B सोनेयाचे; साखडेया (18—83), B reads साखेडेया and C साखेडिया. Plu. बोलकेयां (16—21), जाणणेयां (8—100).

L. sing. हीणां (13—1113); जागणां (16—111); चांदिणां (15—265), C has no Anuswāra in any of these cases. Plu. वानणां (18—12); गाडुगां (18—543), B has गाडुवां; दाखविलेयां (16—78), C has दाखविलिया and no Anuswāra in any of these examples.

Lebenslauf.

Ich, Krishnaji Joshi, bin am 1. Januar 1881 zu Thana, Präsidentschaft Bombay, geboren. Meine Eltern sind der verstorbene Gutsbesitzer und Rechtsanwalt Keshavrao G. Joshi zu Thana und seine ebenfalls verstorbene Frau Laxmibai geb. Mandlik. Ich gehöre dem Brahmanismus an. Die Volksschule besuchte ich in Thana und das Gymnasium in Poona. Ich bestand das „Matriculation Exam“ an der Universität Bombay im Jahre 1898. Ich studierte am Elphinstone College (Bombay) und am Fergusson College (Poona), und bestand das B. A. Exam 1907 und M. A. 1909. Anfang 1910 wurde ich von der Deccan Education Society als lebenslängliches Mitglied gewählt. Im September 1911 wurde ich von derselben Gesellschaft nach Deutschland geschickt. Im Winter desselben Jahres lies ich mich in das philosophische Album der Universität Leipzig eintragen. Ich studierte ein Semester in Leipzig, drei Semester in Bonn und kam nach Würzburg im Winter 1913. Während dieser Zeit habe ich Vorlesungen über Sanskrit, Englisch und die deutsche Literaturgeschichte von den Herren Professoren Bülbring, Förster, Jacobi, Jiriczek, Jolly, Litzmann und Roetteken gehört. Ich spreche hiermit meinen aufrichtigen Dank allen, aber besonders dem Herrn Geheimrat Professor Jacobi und dem Herrn Geheimrat Prof. Jolly aus.

Die mündliche Prüfung fand am 1. Mai 1914 statt.
